SPECIAL COLLECTIONS

EAST WEST 東西報

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Hayakawa hears Asian students' runaround blues

By KEN WONG

SAN FRANCISCO — Ask and you shall receive. Sometimes. The Asian students backed by the Asian community met with San Francisco State College President S. I. Hayakawa in a civilized confrontation and came out with 100 slots for Asian freshmen next semester.

But the main thrust of the showdown concerning the college's Education Opportunity Program was blunted. The students asked to play a prime role in recruitment of candidates and for a restoration of $1.6 million cut from a $2.8 million budget.

The administration held firm to the Harmer Bill which shifted the power of nomination of candidates to State agencies. As for the slash in budget, the students were referred to the Chancellor's Office which controls fiscal matters.

Representatives from the Chinese, Japanese and Filipino communities and student packed the Men's Gym for the meeting chaired by George Woo. Hayakawa brought along Dean Stone who did most of the talking for the administration.

EOP allows students who are scholastically disadvantaged to attend college by lowering entrance requirements and providing grants and special education assistance.

According to Stone, this year's number of EOP students is almost identical to last year's 350 of which 71 were Chinese-Japanese and 39 were Filipinos.

The program started in 1968 and students played a prominent role in recruiting candidates. Last July the Harmer Bill was passed and State agencies were exclusively authorized to nominate EOP candidates.

Of the long list of agencies, only one is located in Chinatown, the State Department of Human Resources Development. Eileen Dong, a HRD staff member, was present at the meeting and gave Hayakawa a stack of applications. They were xeroxed because there were no forms available.

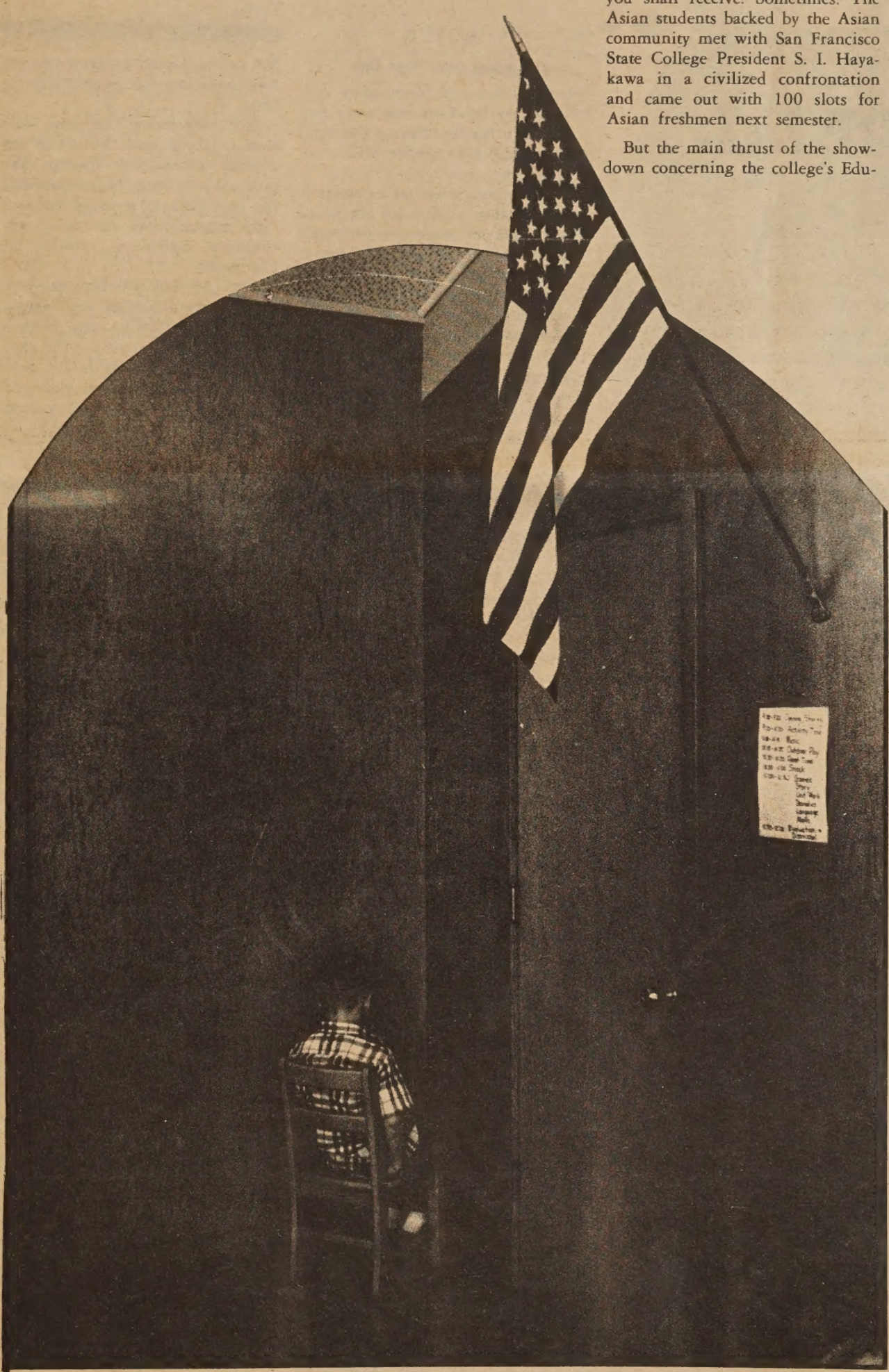
She charged that potential candidates were getting the runaround, asked to go from agency to agency to pick up applications which were unavailable. In desperation she xeroxed the form.

"No one at the high schools knows what's going on with EOP. Information comes to me late, usually on the date of the deadline," she added.

Dr. Hayakawa apologized, "We are not giving anyone the runaround. The program is new and routine has not been established."

He then offered Miss Dong the use of a hot line to his office to better communicate with the community.

But the feeling after the rap session was that the education opportunity program at State was going down the drain. The students' thinking is that the Reagan administration's Master Plan is to separate students by grades into the university, state college and junior college. And that it proposes to concentrate the bulk of its EOP fiscal resources into the junior college system.



Reading, 'riting, and racism

see pg. 7

7 nabbed n 4 raids

Police paddy wagons car-ed away 47 persons following mbling raids on four China-wn social clubs last Friday ght. Most of the 47 were arged with visiting a gambling ouse while 12 were charged ith being keepers of a gambling ouse.

These 12 included dealers d other employees of the es-blishments, said Lieutenant erald Shaughnessy, director of e Police Bureau of Special Bu-au of Special Services, but he d not indicate whether the ac-al owners of the gambling ven-res were among those arrested.

ieutenant Shaughnessy so said that more raids will be ade as his department compiles fficient evidence to support arges. Talking to East/West, stressed the importance of elp from the community itself" uncovering the gambling oper-ions and informing the police.

Cops confiscated $8900 in e 11 p.m. raids at 607 Jackson reet, 734 Jackson Street, 20A eckett Street, and 39 Wentworth reet.

YFS reply on MDTA

(The following is from William Chin, program director of the ult Work Program at Youth for vice, in response to the article, DTA Cries for Changes," in the rch 11 East/West. The article, Moon Eng, criticized local man-wer and language training pro-ms, including the Adult Work gram, as inadequate, irrelevant, ineffective, in terms of get-g good jobs for graduates.

It is apparent that there is some fusion," Chin says, "about the ls and achievements of the Adult rk Program." The rest of his er follows:

While AWP originates from the Francisco EOC, the program is ally operated by Youth For vice, an interracial, non-profit ncy, as a subcontractor.

The thrust of the program is to vide "live" work experience for mployed adults within the min-y population. These efforts are cted toward individuals who e been unable to work due to ack of experience and/or work its, and who have families to port.

Enrollees are recruited and screen-by the various Human Resources velopment offices in the city's verty target areas. The selected ollees are then required to at-

— Continued on Page 2

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EDITORIAL

Yes on 554

For years the Chinese community has been short-changed in this country because of its language barrier. Numerous federal, state and local programs and projects failed to reach the Chinese population because no one was aware of them. Most of the times the community is ignorant of the various benefits to which it is entitled. At other times, essential government forms and letters fail to reach the community, again because they appear only in the English language.

The first attempt to correct the past injustices was made by Assemblyman Willie Brown last month. In its original form, the bill introduced by Brown reads : "All forms and form letters circulated by state departments to the general public shall be expressed in clear, courteous , and simple language and shall be printed in English, Spanish and Chinese." The bill will be first heard by the Committee on Government Administration on April April 1.

This bill deserves the community 's full support. We also think that the bill should be amended to include "pamphlets and brochures". Readers are urged to write to the chairman of the Committee on Government Administration, with a carbon copy to Brown.

a winner.

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Letters to the Editor

MDTA

—Continued from Page One

tend a two-week orientation conducted by the California State Employment Service. During this time, the enrollees do receive MDTA allowances.

Upon completion of orientation, the enrollees then enter the actual AWP and are assigned to temporary work sites in various city departments, hospitals and private businesses. Once an enrollee is on the job, he earns $2.00 an hour for a 40-hour week, paid by Youth For Service. Enrollees with language difficulties work 32 hours per week and spend the remaining eight hours in English conversational classes.

The YFS-AWP staff evaluates each enrollee on the job in terms of his work habits, work attitudes and work performance. Enrollees performing well in these three areas are sent to job interviews developed through the program.

When the program first began in March, 1968, it was not specifically designed to meet the language needs of the Chinese- or Spanish-speaking individuals. However, as Chinese- and Spanish-speaking enrollees were recruited, YFS recognized the importance of providing further language training. Subsequently, the special intensive English conversational program was incorporated into the program's operation.

It is unfortunate that these facts have not been made known to the Chinese community. Perhaps the program is at fault for not publicizing its efforts in securing employment opportunities for the disadvantaged individuals residing in Chinatown.

The majority of Chinese participants in YFS-AWP are graduates of the MDTA basic English program. Upon entering AWP, they were found to possess only a rudimentary knowledge of English and were very poorly equipped to cope with the stress and demands of finding employment outside the Chinese community.

The report on Chinese-speaking participants in YFS-AWP will illustrate our deep concern with the employment problems confronting Chinese immigrants. The program staff is very pleased with the job placement record for Chinese enrollees. For example, the San Francisco Civil Service Commission has never really provided the Chinese immigrant with an "open door policy," in spite of the fact that recent changes in Civil Service regulations allow non-citizens who have filed intents for citizenship to apply for Civil Service jobs. YFS-AWP has successfully placed seven Chinese graduates with the San Francisco Civil Service Commission. Of the seven, two are working for the city Health Department and five are currently assigned to General Hospital.

It is interesting to note that one of the individuals placed at General Hospital is working as laboratory technician and earning a salary of $2.94 an hour. Before coming to the United States he was a practicing physician in Hong Kong, but because of state and federal laws and the individual's own language handicap, he was not allowed to practice his medical skills in the United States. The program assigned him to General Hospital for training as a laboratory technician while simultaneously attending our special English classes. We found that with additional English exposure at the hospital, there was a significant improvement in his language skills. As a result, thanks to AWP and the cooperation of key hospital personnel, he has now secured a limited tenure position.

One major focus of AWP is to break down the employment barriers within the Civil Service system and to enable our enro
take advantage of the nor
clause. I feel that with ou
and the support of the
community we can begin t
many more non-citizens in
Service positions.

To cite another example,
nese enrollee was recently p
a labor construction job. I
rently salary is $4.67½ a
plus fringe benefits provide
Laborers Union. This man
working for Cahill Cons
Company helping build the
town Trade Center.

As of now, the program
ceived 64 Chinese enrollees
53 enrollees who have left
gram, 39 have been plac
permanent jobs. This gives
successful placement perce
74%.

I hope this letter will
people in Chinatown and th
a clearer picture of the Adu
Program. We at Youth F
ice stand in support of the
ed Chinese Students of Ch
North Beach Federal Train
gram. We recognize the im
and significance of grass-r
ganizations in effecting m
ful changes within our syst
institutions, and we hope th
For Service bears its share
task.

Sincerely,
William
Program

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If you want to write for us — news stories and features — by all means, let us see, let us see. Send those to the attention of Ben Fong-Torres.

Demeaning

East/West:

I rather enjoy reading yo
What disturbs me are the
casions where the word
man" are used. It is offe
me and to most of my fri

The most glaring art
"Chinks, Chinamen, and
Mr. Frank Chin obviously
problems. And what is h
teaching?

The Chinese have the
oldest, continuous civilizat
great contributions in art,
literature, and language. T
the first to develop gunpow
per, porcelain, printing,
cloth. There are many ot

I want my children to
of these achievements an
proud of their Chinese
Labels like "Chinaman"
meaning and certainly do

In other words, if you d
others to call you a nam
call them yourself.

Most sin
Mrs. Haz

(Frank Chin's reasons f
the term "Chinaman," and
jecting the less "offensive"
such as "Chinese-Americ
"Asian-American," were cl
ed in his first article. We
necessarily agree with him
ain't our style to use the
"Chinaman" except when
someone else using it. — E

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kthrough . . . By Manchester Fu

This must be first. Ling Chi Wang will be on Channel 2,4,7 on his own half-hour show. Speaking in Cantonese on China-'s problems. What about Channel 5 ? Well, General Manager Simon took Ling to lunch last Tuesday. So any day now . . . t on the Education Opportunity Program at SF State you'd o be nominated by State Agencies as the State Dept of Cor-n or the Youth Authority. So President Hayakawa was asked, s one have to be busted to get on the list ? " Only if you get nominated by another agency . . .

ROMANCE : Stan Delaplane, the original Rover Boy colum-r the Chron, was asked what he considers the most romantic o visit. Stan picked Hong Kong as the most. "A ride in the -wallah boats from Hong Kong to Kowloon. With the lights e Peak and the amoky riding lights of the butterfly-sail junks e line of sky against the Nine Dragon Hills" . . . Holiday ed Chinatown in its San Francisco issue. But artist Gary Woo good ride in Grover Sales' profile on Herb Caen. Grove said has a Woo. Mrs. Caen owns one too. She bought it at John . His and Hers . . .

OHAYO : St. Francis Xavier Japanese Mission was having a it and needed some prizes. The chairman went to Royal Ca-a Chinese art goods wholesaler, for the merchandises. Stamp-lade in Japan". . . We cracked open a fortune cookie the day which said, "You're going on a long trip". Could be. today's last paragraph.

DOWN IN CHINATOWN : The police were quick to crack ackers caper. Last Wednesday a guy in a truck heisted nine of ducks off another truck parked on Grant near Jackson. sses saw a blonde girl inside the getaway truck. On Friday, hicle was found parked on Clay near Portsmouth Square he same gal curled inside sleeping, dazed from drugs. The , a 52-year-old Oriental male, was nabbed and fitted the tion of the thief that lifted nine boxes of pea pods from y Produce earlier in the week. Couple more jobs and the uld have started a Ducky Diner. Last of the mobile hot-

IN THIS CORNER WEARING PURPLE TRUNKS : The regarding Chinese girls being demure was smashed but good turday when two teenage chicks slugged it out in front of inese Village. Boxed in by a throng of tourists, the two went ke cocks in a ring with karate kicks, hair pulling, judo chops. l that had her head caught in a headlock lost her eyelashes . .

UNMENTIONABLES : The New Yorker's drama critic Murray Schisgal's "The Chinese " at the Ethel Barrymore re and not very funny". More of a blackout skit than a play. nese couple run a laundry. Their son looks occidental. Is ite, adopted ? The play doesn't explain. At school he claims Jewish and goes with a Jewish girl. He brings her home. The f them play a strip card game and talk and talk about no-Shedding their clothes but revealing nothing. They get down ir underwear and the curtain comes down. No tickee the bone, no watchee . . .

AND SPEAKING OF STRIP : There used to be an exotic Mame Spring on Broadway. Spring ? It's here. Spring is ng. Spring is a dance. Spring is a nosegay, lilacs and fern.

Spring is taking off your shoes and walking barefoot on the nd at the beach. Spring is the sound of a ball hitting a glove. is running under an awning, caught in the rain.

Spring is getting rid of the junk in the basement. Spring is up sheet after sheet , toting up the sum you owe Uncle pring is a fever. Spring is for the birds.

Spring is pink buds on bare, black branches, unfolding at otion speed. Spring is the smell of new-born grass. Spring , the tightening of the belt, to gird a flabby will and spirit. is the Resurrection.

And for your newsboy, spring done sprung. He's off to the Happy Valley in Hong Kong. See you in two weeks. Maybe Depending on how the fillies run . . .

Life's a bed of delays

LOS ANGELES — Francis Ching has proven himself competent, capable, and qualified for the job of Director of the County Department of Arboreta and Botanic Gardens, but . . .

At their last meeting March 10, the Board of Supervisors blocked an effort to make the appointment. Instead, they voted to give the agency's Board of Governors time to interview Ching and two other candidates before making a final recommendation.

Ching has twice topped a Civil Service test for the director's post, where he has been superintendent since 1967.

Supervisor Frank Bonelli, whose district in Arcadia includes the arboretum, tried to get Ching the appointment through a parliamentary device — to change a code to give the supervisors power to appoint a director without need for a recommendation from the governors. His motion died for lack of a second.

The two other candidates who will be considered are Henry Hellmers, 54, botany professor at Duke University, and John Madre, a senior entomologist at Stanford Research Institute in South Pasadena.

Ching remarked, "I am very disappointed, but I have been fighting for a year and I am not going to quit now.

"I am the only one who has gone through two examinations. I am not bitter at anyone. I intend to keep cool and do my job."

Bonelli accused the governors of being "dilatory" in their search for a new director. "They've had plenty of time," he said.

But supervisor Warren Dorn said a recommendation from the governors was traditional and that "some kind of cloud would hang over Mr. Ching if normal procedures were not followed."

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THE PAGE 3 PHOTO

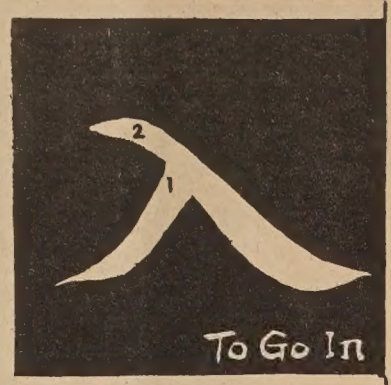
Chinatown is full of cute little kiddies. Collin is the name of the young man about to take a sip to welcome Spring into 1970. The bottom photo features Michelle, a real beauty at age 9.

dennis wong

CHINESE WORD-A-DAY

BY GORDON LEW

"TO GO IN"



Mandarin
RU

Cantonese
YUP
Rhyme with UP, soft P

Remember how to write the word "man" in Chinese? If you turn the word "man" around you'll have the word, "to go in." This is all very logical, just remember that, "the man turns around to go in," and you'll have no trouble in learning this new word.

"Are you twisting the whole thing a little to fit the words?"

"Oh, you are simply hopeless. Can't you see the connection here? The man turns to go in so he wouldn't have to walk backward. And the Chinese are such forward looking people . . ."

"To-go-in-mouth" means to import. To export, of course, is "to-go-out-mouth." Well, these terms may seem amusing, but please don't take a Chinese import-exporter to be an oral surgeon by mistake.

There are many ways to go into a house. Some walk in, some step in, some run in, and some even sneak in. Now let me tell you a story about a thief who sneaked into the wrong house.

The story goes that after finding nothing worth stealing, this thief called it quits and tiptoed out of the door. At that time the occupant of the house, who happened to be a very poor Joe, woke up. Instead of trying to catch the thief, he just said to the intruder in a very polite manner,

"Kindly close the door behind you when you step out."

Immediately the thief turned around and replied in disgust,

"What for?"

FORUM

The 'semi-verbal' Chinese & the slide r

Charles Wu (*East/West* Forum, March 11 "The Chinaman and His Slide Rule") showed great insight into the science / math - oriented career choices Chinese American youths are making today. However, I feel he missed the most important factor influencing these choices: lack of English language ability.

As a teacher at both Galileo and Francisco, I have taught English classes to hundreds of Chinese students. Most of those hundreds have not had sufficient English proficiency to do well in (or even attempt) liberal arts majors. Barely a handful was not hampered by at least some Chinese - English problems. Probably even more disastrous than these considerations was the fact that these students were resigned and consigned to accept these English deficiencies as an unalterable fact of life.

* * *

In most cases, the highly grade-conscious Chinese American students decide one "C" won't be too bad, and since English is the most difficult for them, they are satisfied with an English "C". Thus they work very little on English. But in order to compensate for this "average" grade, they must work extra hard in science and math, which, of course, require very little verbal proficiency. The report card "A's" in these subjects lead the students to believe they are exceptionally gifted in these subjects, when in fact they are only hard-working.

Thus a long history of failures (or quasi-failures, as "C's" are viewed by many Chinese students and parents) reinforces the students' inadequacies in English, and, also, social sciences, where language proficiency is a must.

The student, of course, will not choose a liberal arts, business, or law major, all language-related subjects.

This lack of Chinese-American "liberal arts types" is highly lamentable, as Wu pointed out. But there is an even sadder, more universally personal consequence — that of a "semi-verbalism" that develops in the bilingual youths. That is, they are not competent in English, and despite Chinese school attendance, they are not trully competent in Chinese either. Thus their verbal abilities do not match their intellect; they cannot articulate the depth of thought and emotion they feel and are then grossly frustrated intellectually. (How sad this is when one considers the great Chinese tradition from whic youngsters come; the Chines tural custom of "every man a is unequalled in the literary w

The problem is, of course, ly complex. Unfortunately, no solutions. I have, instead gestions to parents and te First, parents — Your child' lish progress (i.e. his grade, pose) should be of utmost co A less than proficient mast English will always be a ha to your child, whatever hi fession. Science, math, and nese school success are "nic true intellectual satisfaction, arship and success in Ameri pend on English language a

Teachers (myself include English classes should be e and particularly thought pro — so thought provoking th dents are highly motivated balize (orally and in writing own personal thoughts and i That is, students must WA have real English proficien not be satisfied with merely p English. Let English grades then, a student's progress, than his natural ability or hard he tried" (or *seemed* after exhausting himself in science, and Chinese school)

Donna So
San Franc

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An eastern bunny at Portsmouth?

The Chinese Students Association at City College of San Francisco invites Chinatown children to meet the Easter Bunny (who, they say, is really Chinese) at an Easter egg hunt in Portsmouth Square this Sunday, March 29th.

The day-long program, going from noon to 5 p.m. will also feature two puppet shows by the East Bay Sharks; arts and crafts displays, refreshments, and, hopefully, the premiere of "paper movies." Movie-maker Leland Wong is feverishly working against the Sunday deadline on his hand-cranked flick about Chinatown.

Whatever happens with the papaper movies, people showing up at Portsmouth will also be invited to showings of Walt Disney's animated classic, Alice in Wonderland. The film will be shown at the UC Asian Studies field office at 832 Kearney twice Sunday between 1 and 5 p.m.

The egg hunt begins shortly after noon, so hunters should get to Portsmouth Square, at Kearny and Washington, as early as possible. Besides nearly 1,000 eggs, there'll be a pair of Thousand Year Eggs hidden by the bunny.

The festivities are presented by the CSA in cooperation with the Chinese New Year Waverly Street Fair Committee (who wouldn't mind suggestions for a new, shorter name, by the way); the Neighborhood Arts Program of the city's Art Commission, and the Asian Studies program at UC Berkeley.

Sponsors of the Sunday program staged a successful car wash last Saturday to raise the bread needed to put on the free event.

CALVIN JOW PHOTO

Here are the winners in the elementary school division of the Chinese New Year Poster Contest sponsored by the Waverly Place Street Fair Committee. Their works will be on display at the Easter Sunday program at Portsmouth Square. The winners are Janey Wong, First Prize; Karl Jeong, 2nd; Wai Hong Woo, 3rd; Louis Chee and Peter Sung, honorable mentions.

Winners received cash prizes ranging from $5 to $50; art supplies, and certificates of honor, done up spiffy with seals and ribbons and all and hand lettered by Jean Wu.

In the junior high/high school category, Leland Wong won first prize, and Aaron Wong got second place.

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CHIN!

The American way, via Red China

By FRANK CHIN

Maybe the Chinese-Americans were shrewd in staying out of the cream of American culture . . . staying out of the processes that influence the shape of the American consciousness, conscience, language and vision of experience. Being apparent and at the same time inconspicuous has worked as a tactic of survival and self-defense, but this lack of active participation in the culture which, to the fuzzy mind-wrecked thinking of a racist society anxious for superiority and hot to love obedient inferiors, can and might spell doom for the Chinese-Americans because of Red China.

Americans make no distinction between Chinese from either of the Chinas and Chinese born here, just as they make no distinction between Japanese and Japanese-Americans. We are all of us born orphans and aliens in our own homes on our own soil. Let's look at what's happening with the Japanese first.

* * *

Last year, 1969, the Japanese started flying the war flag again, the rising sun. This flag hasn't been seen since the end of WW II and the sight of it must bring some grim memories and revive some old hate in several Americans. Over the past twenty years questions have been raised about selling scrap metal to Japan. The suspicion has been that the Japanese might be producing war machines. Unlike the pre-WW II era when we were also selling scrap to Japan, the Japanese are known to be capable of designing fine machinery and electronic equipment of any kind, designing it, producing it in quantity and using it. The myth of the inept Japanese contained in stories like the STOLEN SCOTISH PLANS is dead. It gave way to jokes about "made in Japan" and today without joking, America looks to Japan as the third ranking industrial nation in the world "that will have the highest per capita income in the world by the early 1980's if the current pace of growth is maintained."

Philip Shabecoff writes in the New York Times, "But an increasing number of Japanese and foreigners are now strating to ask, 'What is all this growth for? Where is Japan heading?'

"The question was put by Prof. James W. Morley of New York's Columbia University, who recently spent two years attached to the U.S. embassy in Tokyo, in a paper to the Japan-American Assembly last fall.

" 'The world now wants to know,' Dr. Morely wrote, 'what role will this new Japanese giant carve out for itself? How will it use its vast new economic strength: to seek to enrich only itself or to share its market with the rest of the world, to overwhelm its neighbor, to ignore them or to help them solve their cultural, economic and security needs. The Japanese people themselves are equally perplexed'."

The implicit question is: Is Japan readying for war?

* * *

The Japanese-Americans are intimately familiar with the influence of the American's image of Japan on the image and treatment of the Japanese-American. To them all this speculation about Japan's future has a familiar and ominous ring. How to respond to it?

The Chinese-Americans, in the form of the tongs have tried and are trying to stay in the good graces of America by maintaining the old stereotype and by associating themselves with Chiang Kai-shek and the island he calls China. That's not going to work much longer. The United States is hesitantly making moves toward recognizing the existence of Red China which means that Chiang's island Never-neverland will be soon identified for what it is, a cartoon country with a cartoon dictator married to his cartoon wife. The full effect recognition of Red China, official or unofficial, will have on the American stereotype of Chinese-Americans is predictable and, I think, already anticipated by many Chinamen.

Exactly how the tongs will respond is in question. What adjustments of the old stereotype of the timid, intelligent/stupid, loyal/unambitious, apparent/inconspicuous Chink will they make? What new insults will they encourage the whites to heap on us?

All the contradictory proof of our assimilation into American culture will gradually raise doubts in the American mind as to our actual commitment to the American Way. Our lack of accomplishment in and contributions to the society and culture will be looked upon as proof of our inability to assimilate in and our hostility to America . . . and this is true; however, it will also be looked upon as proof of our commitment to Red China, which is ridiculous.

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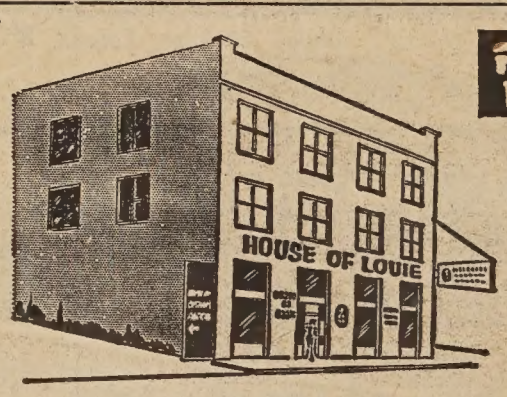

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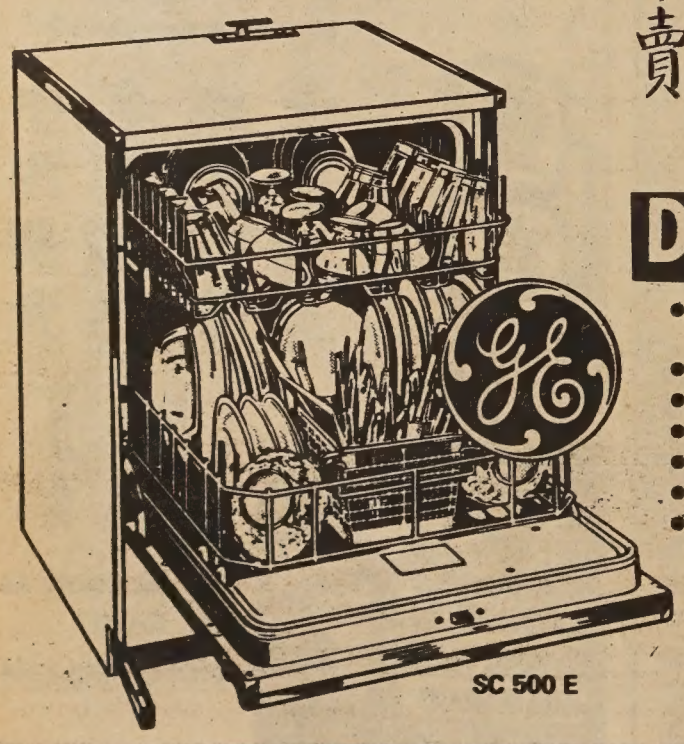

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'Teachers Against Racism' speak up

March 1, 1970

Mr. Ben Fong-Torres
c/o EAST/WEST
San Francisco
Dear Ben:

Since journalists must hear "many sides of the story" by necessity, I thought that this flyer might be interesting and informative. Please be advised that you shoudn't have reason to be wary of our group of teachers. Our title was revised out of convenience and for want of a better name in the future. Just be confident that there are teachers who are beginning to realize that the finger of blame for the horrible education system in SF is pointed at the wrong people. The bulk of the blame lies in the Board, the city administration (i.e. Alioto), some school administrators, and some school teachers.

Many us are tired of seeing innocent students, parents, and teachers brought into the limelight and unjustly placed in the firing line. Our side of the story represents teachers from many schools: Francisco, Roosevelt, Poly, Aptos, Sir Francis Drake, Raphael Weill, McKinley, Galileo, Lafayette, Pelton, Washington High, Lincoln, and many more.

In contrast to others who think that the solution is to "burn down the schools", we feel we need to work within the system *and* to direct our attention at the *right targets*. Similarly, in Chinatown, we have many people who speak for the community; not all know what to do about helping the community . . . TACT, included. For example, look at how many sides are reflected over the issues of ESL, a comprehensive busing plan for Chinatown, and qualified teachers who are relevant to Chinese students.

. . . By the way, your article about Kearney and Milton Lee was printed in the latest AFT flyer distributed to teachers. I know, for a fact, that five members of the faculty council at Galileo High attached a letter of rebuttal to this same flyer before the teachers received the flyer in their mailboxes. In essence, the rebuttal said you didn't know that you were talking about. All I can say is this. These faculty members are known Kearney supporters, and one is actually the AFT building representative! I believe that what Milton Lee says is mostly true, although there are some details that I suspect. The issue: who speaks the truth; who knows what's going on at Galileo? If we believe Kearney and company, then justice operates with a blindfold of ignorance, not of objectivity. Keep finding out the "other sides," and don't discredit people like Milton Lee too soon.

Until further notice, thank you for your attention in this matter.

Sincerely,
Jennie A. Horn

Another side to the story

Many teachers at Sir Francis Drake, a grammar school in Hunter's Point, have threatened to walk out because of a "dangerous" teaching situation. They have reported armed robbery, assault by parents, and students throwing rocks. The situation at Sir Francis Drake and the teachers' reaction to it is not new to the San Francisco School District. Many well-meaning teachers are deeply and correctly concerned about the problems facing our schools and are demanding that changes be made (eg., better building maintenance and more special programs aimed at raising educational standards). However, as exemplified in the Sir Francis Drake situation, we think the thrust of the attack by teachers has been aimed at the wrong people. Parents and students are being blamed instead of a racist school system which is created and maintained by the School Board, administrators, and some teachers.

At the AFT Union meeting, when the representative from Sir Francis Drake reported the "atrocities", he was asked if parent involvement had been sought. He replied that they were lucky if even six parents came to their PTA meetings. Yet, there is a large and concerned parent group at Pelton Junior High, composed of many of the same parents of Sir Francis Drake children. It seems as if the parents are indeed concerned with school conditions and the poor quality of education, but are cynical of any meaningful action through PTA's which are often administration controlled.

At Pelton Junior High, many parents have joined with some sympathetic teachers to try to bridge the gap between parents and teachers which has been created by the administration over the years. This group is putting forth demands for paid parent aides in the classroom, in contrast to the Sir Francis Drake demands for more police and hall guards. Furthermore, earlier this year, some Pelton teachers demanded that NO police be allowed near the school. We feel that these demands by Pelton teachers and parents attack the source of the problems--poor education for most of our children, especially in minority schools.

However, we are confident there are teachers at Sir Francis Drake who recognize the racist nature of several of their demands but are intimidated by an administration which would rather use repression (police and community guards) than parent involvement in the classroom. A similar situation recently arose at McKinley Grammar School. A black intern teacher was removed by the principal, and it appeared on the surface as if the teachers unanimously backed his decision. It was only after a large majority of parents demanded his reinstatement that five teachers admitted that they supported this teacher. They had feared reprisals from their administration.

We, Teachers Against Racism, appeal to the teachers of Sir Francis Drake and all other schools throughout San Francisco to critically examine their own school situation and their personal and collective responses to it. Our committee is concerned with combatting such situations as excessive suspensions, overcrowded schools, lack of equipment, and use of police to intimidate militant students--all affecting third world students the most.

We would like to invite all teachers similarly concerned to our meetings. For information, call 826-0501 or 566-3929.

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LIVE-IN HELP— two children, two days off. Some English necessary. Salary open. Call Mr. Caldon at 471-6111, Pleasanton.

HOUSEHOLD HELP WANTED — Chinese couple wanted to take care of large home in San Leandro. Woman to cook, clean house and care for child. Man to garden, paint and general maintenance. Separate apartment provided. Job permanent for reliable couple. Call (415) 582-8874 OR write care of this newspaper.

HELP WANTED — Seamstress who is willing to teach a sewing school a few nights a week. Contact Chinatown Co-op 989-6180 after 7 p.m.

FOR RENT — SPACIOUS NEW APTS OAKLAND CHINATOWN, Unfurnished one bdrm, elevator, electric kitchen, parking. $130-$150.893-4979.

Office Manager extremely busy school office. Must have excellent skills & abilities to supervise other. Proof reading, good at organization and figures. Permanent position. 333-0559, 8- 5.

CLASSIADS

Symposium

OAKLAND — "Asians in America", a symposium, will be held at the Oakland Community Center, 9th and Harrison Streets, on April 4.

Films, talks and a forum are set for the all-day, free admission event which begins at 9:30 a.m. Nine Bay Area high school and college Asian students are sponsors.

Among speakers are Frank Chin and Philip Choy, San Francisco State College instructors; Abba Ramos, UC Berkeley and Mills College lecturer, and Yori Wada, executive director of the Buchanan YWCA in San Francisco.

Oakland lecture

Alan S. Wong, instructor in the school of Ethnic Studies and Executive Director of the College YMCA at SF State, will present a slide-lecture on the Chinese in California March 26 at 8 p.m. in the Oakland Museum Theatre. Admission is $1. The lecture is part of a series "The Asian Component in California" presented by the History Guild of the Oakland Museum Association. The series hopes to create an understanding and appreciation of the special contributions and problems faced by Chinese, Japanese, and Filipinos in California.

Crowds . . . love 'em

OSAKA, Japan — The Republic of China Pavilion at Expo '70 greeted more than 100,000 visitors during the first 4 days of the exposition. Pavilion authorities fear they will have to revamp their plans for maintenance and repairs of the exihbits and the two triangular concrete structures which house them if the stream of visitors keeps up. The Pavilion was designed based on an estimate of only 6,000 guests per day for the 183-day exposition.

Mills appointment

OAKLAND — Mrs. John Kou Ping Yu of Santa Clara (formerly Connie Young of San Francisco) is among recent appointees to the Mills College Board of Trustees. Mrs. Yu, a 1963 Mills graduate and among the youngest ever appointed to the board, is writing a book on the early history of Chinese in America.

DEEM SUM 心點

Joy of cooking

SAN FRANCISCO — The YWCA's International Cooking School still has several openings in Margaret Wong's daytime Cantonese Home Cooking classes. The classes begin April 15 and 16 from 1 p.m. to 3 p.m. at the 965 Clay Street YW Center. These cooking classes usually have a waiting list by the time the term opens, so anyone wishing to enroll should call the YWCA now at 982-3922. The 8-session course costs $16 plus $8 for food supplies. YWCA membership at $5 a year is also required.

Adult school

OAKLAND — English as a second language and citizenship preparation classes for adults will open March 30, for the spring term. Classes are free and are held during both day and evening hours.

The schools participating include Adult Day School, 2455 Church Street; Community Center, 9th and Harrison Streets; Lincoln School, 225 - 11th Street; Adult Evening School, 2455 Church Street; Bella Vista School, 1025 E. 28th Street; Cleveland School, 745 Cleveland Street; Garfield School, 1640 - 22nd Avenue; Oakland Evening School, 3233 Park Blvd; Oakland Technical Evening School, 4351 Broadway, and St. Elizabeth's Church, 1500 34th Avenue.

Interested persons may call the Adult Education Office, 836-2622, extension 832.

Breakfast

SAN FRANCISCO — The Ram Omega Men's Group sponsor an Easter Breakfast Chinese YMCA, 855 Sacra Street, on Easter Sunday, Ma from 7 to 11 a.m. The ARO pose for presenting the break to raise funds for the C Branch YMCA's Youth Cam Conference Fund. The fund to send young boys to YMCA mer camps.

CCBA president

NEW YORK — Henry T. was sworn in as president Chinese Consolidated Bene Association in a ceremony earlier this month at the C Community Center here. C Consul-General Yu Kuo-pi sided over the ceremony at by more than 500 prominent bers of the local Chinese co ity and Chinese government cies.

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If you belie in voting . .

You can't vote in the Cal primary election on June 2 th unless you are registered to v April 9.

You are eligible to register you have lived in California f year and in San Francisco for 90 days as of June 2, 197 2) if you are a U.S. citize will be 21 years old by Ju 1970, or 3) if you a foreig citizen who will have been n ized for 90 days as of June 2,

If you were previously reg to vote — but did not vote 1968 or 1969 election, your tration has been cancelled an must register again.

If you have changed your address, or party affiliation si last voted, you must register in order to vote on June 2.

Free voter registration is place now at the Registrar of in City Hall. Volunteer registrars are also registering throughout San Francisco at borhood locations and in buildings.

The Chinese American Dem tic Club will sponsor a voter tration drive in Chinatown. lack of voting power in Chin makes it difficult for the Ch community to get a response problems from City governm said CADC President Gordon The CADC hopes to get more ble voters to the polls.

If you can't make it to City to register, Tom Marton a Democratic Registration Head ters, phone 221-2424, can te of volunteer deputy registrars ing nearest your home.

Chinese and literature

(C. J. Chang was born in Honolulu, Hawaii. She graduated from Mills College in 1965 and received a master's degree from the University of California at Berkeley in 1967. She is currently a graduate student in English at the University of California. Miss Chang would welcome further information from readers regarding Chinese-American literature.

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Part 2 of 3 Parts

By C. J. CHANG

With The Frontiers of Love, published in 1956, ı years after Fifth Chinese Daughter, we come to might be called the first Chinese-American novel. uthor, Diana Chang, was born to a Chinese father urasian mother in New York, lived in China during ıildhood, and returned to the United States to d Barnard College. The novel deals with Shanghai 45, and among the main characters are three young ians, products of East-West marriages which have arying degrees of success. The Eurasian ancestry of aracters is in a sense an ideal means of dramatizing onflict of the two ways of life.

Liyi Chen, father of the heroine, is married to an ican who has little, if any, understanding of China. uthor explains what the marriage meant to him ows:

> That had been the bravest thing he had done —— to marry Helen and bring two Eurasians into the world. But that had been done with the courage of innocence. Now the courage of understanding was necessary.
>
> One war was over, but it was bringing in its wake even more serious issues, and, perhaps, another kind of war . . . . To be Chinese was not enough; it did not define one's beliefs any more. The times were demanding new loyalties, more discriminating, more humanitarian. His children, free from any narrow chauvinism, were the new citizens for an expanding century.

ver, the "new citizens", had to work out their own ms. Liyi's daughter Sylvia, much impressed by other's stories of America, had travelled there at e of twelve and was greatly disappointed:

> (America's face was aluminum as China's was ceramic). . . And as for Chinatown, Sylvia could not even bear to think of it to this day, that Ghetto begging tourists to inspect its shame . . . Of course. . . there were other things. . . that unhinged her, because she had walked out of her childhood the same year she had discovered that her mother's America was an illusion . . .

s because Chinatown is not Miss Chang's home not the setting of her story, she can dismiss it y, after using it as the symbol of the worst in ca. It is somehow not "Chinese" at all, or at least ore American than Chinese, "aluminum" as op- to "ceramic".

The Frontiers of Love is, in essence, the story of ch for identity and meaning. The two choices of roine are symbolized by her parents, but in the ere is actually no choice : her "duality" is insepara- m her identity. Her country cousin is murdered Communists; she consequently rejects her Com- t lover, and, like the vision of America, the vision na is destroyed. What remains to be affirmed, learns, is her individuality, her independence :

> No one else could supply one's center. Without self the world would not exist. You supplied your own evidence of it. She had known that as soon as she knew that in her heart —— and she no longer seemed to want to avoid the knowledge —— she would understand life and identity itself.

rontiers of Love is an unusual novel among those study; it is the only one which attempts, at least n an obvious way, to achieve a degree of univer-

The next three novels, Flower Drum Song, Eat a of Tea, and The House that Tai Ming Built, are to large extent dependent upon "local color" for nterest and effect, although they, too, deal with ues of assimilation and adjustment. Flower Drum popularity may be attested to both by the book's ation in paperback and its adaptation by Rodgers ammerstein; it was made into a movie which can ccasionally be seen on television. As seems to be ual case with novels adapted for the stage, there few changes made in the story when it became a play, perhaps to give one of the stars, Nancy Kwan, a larger role. The novel's theme appears to be Old Master Wang's acceptance of Western ways, achieved through the influence of his sons and sister-in-law; the culmination of this acceptance is his seeking of Western medicine instead of Chinese herb remedies.

The opening paragraph of the novel sets the scene:

> To the casual tourists, Grant Avenue is Chinatown, just another colorful street in San Francisco; to the overseas Chinese, Grant Avenue is their showcase, their livelihood; to the refugees from the mainland, Grant Avenue is Canton. Although there are no pedicabs, no wooden slippers clip-clapping on the sidewalks, yet the strip of land is to the refugee the closest thing to a home town. The Chinese theatres, the porridge restaurants, the teahouses, the newspapers, the food, the herbs . . . all provide an atmosphere that makes a refugee wonder whether he is really in a foreign land.
>
> And yet, in this familiar atmosphere, he struggles and faces many problems that are sometimes totally unfamiliar.

In the beginning Old Master Wang is very much at home in Chinatown, for here his old-fashioned Chinese ways can be accepted, and most of the things he enjoys most in life are available. In short, Old Master Wang fulfills all of the criteria for the maintenance in full and adherence to Chinese culture which have been cited earlier in the section on Chinese-American culture. The only "impure" elements in the household are the sons. The younger, Wang San, is more "Westernized" than the elder, Wang Ta who, at twenty-eight, should be married. The novel concerns Wang Ta's search for a wife as much as his father's acceptance of Western ways. There is a threat of miscegenation when a pin-up of a blue-eyed blonde with a "large nose" is found in Wang Ta's drawer, but this is not a real problem, at least for Wang Ta:

> He liked American girls: they had a strong appeal for him, especially physically. Some American girls had given him pictures taken in sweaters, and he loved them, but he knew that his father would not allow him to marry an American; and he also knew that many American parents would not allow their daughters to marry Chinese. He had dates with many American girls without serious intentions . . .

After two rather brief romances the son falls in love with a poor (but honest and Chinese) girl and decides to marry her despite his father's objections. Thus it seems that the father's permission is not as all-important as the above quotation would indicate. In any case Old Master Wang finally capitulates, acknowledging that this was "the world of the younger generation and that the best way to conduct himself was to live in it as a polite guest". Thus with only a "faint" fear that the younger generation **might** be ruining the world, he walks through Chinatown , where " the inhabitants were quietly working as usual", and goes to a Western-style hospital, located in Chinatown, for a check-up.

C.Y. Lee's San Francisco Chinatown is quiet and orderly, disrupted only by a white man who robs Old Master Wang. By and large it is a comfortable, homey place for the Chinese who can accept their "place" in the scheme of things philosophically, such as Wang Ta's friend Chang, who is content work in a grocery store as a clerk because his Ph. D., instead of getting him a "good" job, is actually a liability. Wang Ta himself cannot get a job outside Chinatown with his degree in economics, and he cannot get one inside Chinatown because his Cantonese is poor. He finally goes to U.C. Medical School in order not to disgrace his wealthy father by working as a dishwasher. Taking a "lowly" job when one has qualifications for a better one seems to be part of the author's "democratic" attitude, which is part of "adjusting" to the new country; accordingly, a rich man's son, Wang Ta, can marry a poor girl and go into the grocery business to support her and her equally impoverished father. It is not so much as a criticism of American race prejudice that this situation is shown but as a criticism of Chinese refugees who, according to C. Y. Lee, have too much pride to do menial work. Wang Ta's friend insists, " I would have been very unhappy if I hadn't adopted a new philosophical attitude toward life and discarded many of our ancient habits, including the habit of loving one's own face".

Thus the novel's world is limited to Chinatown, slowly changing, perhaps to disappear in half a century. Strangely enough it is a world whose worst fault is that it is "old-fashioned". This may be a result of the author's background: he was born in China in 1917 and did not come to the United States until 1943. Although he is considered a "Chinese-American author" his outlook is that of the immigrant who is trying to assimilate. The author presents Chinatown's best "face" to the reader, despite his implicit criticism of this habit expressed in the character of the grocery clerk Ph.D. The power struggles in the community and the irreconcilable conflicts within Chinatown families are not depicted or even recognized; the old gives way reluctantly to the new, without a real struggle. This is perhaps why this novel was chosen to be transformed into a musical comedy which would serve also as an advertisement for Grant Avenue and all that it represents to the tourist.

Louis Chu's Eat a Bowl of Tea also capitalizes on various aspects of Chinese-American culture, and for that reason a fairly detailed treatment of this novel would seem justified, although stylistically the book is less interesting than some of the others. Several phenomena remarked upon by sociologists are illustrated in Eat a Bowl of Tea, namely :

1) pressure on a son living in the U.S. to return to China and marry a girl from his native province;
2) separation of couples in the older generation, the wives remaining in China to care for the "ancestral home" and children;
3) family hierarchy (paternal);
4) control and/or organization of Chinatown by family associations or associated "benevolent associations";
5) small-town atmosphere of Chinatown;
6) "sweat shops" as social gathering places for women;
7) tradition of banquets for wedding, birthdays, and other festive occasions.

The title refers to herb medicine, which is taken in hot liquid form, after a prescription of herbs has been brewed in water for several hours. "Herb tea" and Western medicine, particularly surgery, are often symbolically

—Continued on Page 10

chinese lit

—Continued from Preceding Page

contrasted in books about China and America, e.g. The Physicians,by Hazel Lin. Often in these books Chinese herbs cure illnesses which are incurable by Western methods.

The "hero" of Eat a Bowl of Tea, Ben Loi, is presented as a young man who has led a rather wild life, despite all his parents' precautions. Soon after his marriage to a beautiful young girl, he becomes impotent, due to feelings of guilt regarding his past, it is suggested. His wife has an affair with the local rake and causes a scandal in Chinatown, thus shaming both families. Somehow Ben Loi seems more intent on recovering his virility than on punishing the wrong-doers, and so his father takes it upon himself to avenge the family honor by stabbing the lover. Fortunately (or unfortunately) he succeeds only in cutting off the lover's ear. The lover calls the New York police and prefers charges against Ben Loi's father, but at this point the family association and the Chinese Consolidated Benevolent Association step in and force the lover to drop the charges and leave Chinatown, thus illustrating the Chinatown way of providing its own laws and justice. Thus New York's Chinatown, as depicted in Eat a Bowl of Tea, has a different sort of judicial system from the Western variety, but the implication is that the Chinatown system is one which is both fair within its own rules and effective in controlling the activities of its population.

Meanwhile, thoroughly disgraced, the two fa (his and hers) leave New York for separate cities, f saking both business and friends, and the still-expe couple moves to San Francisco, where a son is bor In San Francisco Ben Loi consults an herb doctor penitent wife's urging. The doctor advises "Eat a l of tea, and we'll get you on the way to recovery". "eats" and eventually does recover. An interesting aspect of the ending is the author's view of San Fr co as a "new frontier", for San Francisco is and al has been the most popular port of entry for Chine immigrants, the one from which they move to oth parts of the country :

> [Ben Loi] liked San Francisco. With the of each day, the New York chapter of his l was pushed further back in his memory. N represented parental supervision and the re mistakes of youth. Now all this was being by new surroundings and new attitudes. Th verbial parental shackle had been cut. For first time Ben Loi knew and enjoyed eman tion. New frontiers, new people, new times ideas unfolded. He had come to a new gold mountain.

This is very far from the attitude that children e "to provide for and glorify their parents". In fa none of the works in this study is there evidenc much sympathy for the "stranded sojourners", men who came to America in their youth to hel port their families (often more than their imme families) and could not return to China after 19 These old men, often without both family and are among the most pathetic of Chinatown's in Thus in Louis Chu's novel the hero leaves the "d the old situation, the old setting, and the older tion. He leaves the East and rejects his filial dut at the same time he must settle in another, larg town and bring up his family there; symbolical tie may be broken, but in actuality it is still bin

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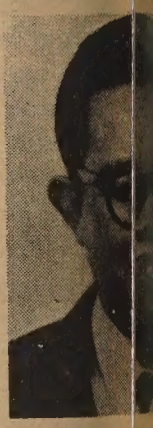

青年燕梳經紀方創傑，歷年均榮獲全國人壽保險會服務成績優異之最高榮譽獎，最近西方人壽保險公司在山姐古舉行爲期四天（三月十八日至廿一日）之特級保險會議，會中將有專題討論，全國合格出席者不過二十餘人，方君能獲邀參加，殊屬榮幸云。

克拉克，上左第二位爲華埠分行經理駱來添。

埠華人語

中國文化基金會文化小組於三月十二日中午假座皇后酒家舉行聚會討論有關中國文化中心之將來計劃及文化活動方針，該日與會者，計有（自左至右），周銳，查黃維鑑夫人，周堅乃，馬大任，拉培教授，高居翰教授，宓辛吉夫人，達江西主任，曹棣華總董，蘇拉文教授，保蘭女士，城市復興局主任積甘，李清華，譚兆誠醫師，劉貴明律師，吳定一主任。

二千五百箱香港華商出產之「萬里」啤酒，經於月中運到三藩市，俾利推銷。該啤酒總發行處設在紐約，本埠發行處係銷貨分發公司，地址爲十七街一三五零號，余榮邦爲該公司代表，推動售貨工作。

萬里啤酒總公司在三藩市之董事，及聯絡員爲黃定國。尚有兩立

后酒樓，設宴招待社會領袖，商界鉅子及新聞記者等，當場介紹萬里啤酒總公司，各人均稱該

三藩市中文報刊、通訊社、及電台記者，因討論組織記者會問題，五人負責籌備。凡從事

消息，增進福利，研究技術促進新聞事業，並推定陳定人、莫鏗、湯曼禾、譚祖鈿、張孟錚

爲該會贊助會員，聞籌備工作已告就緒，定期三月二十八日（星期六）中午一時，在遠東酒樓召開會員大會，商討

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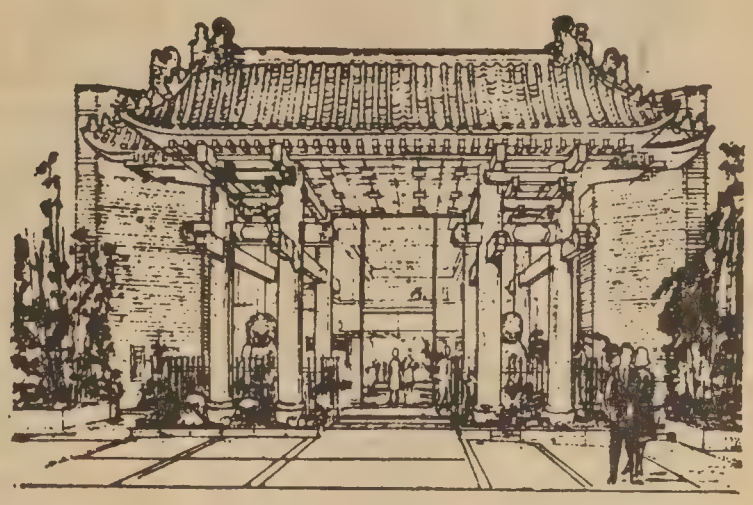

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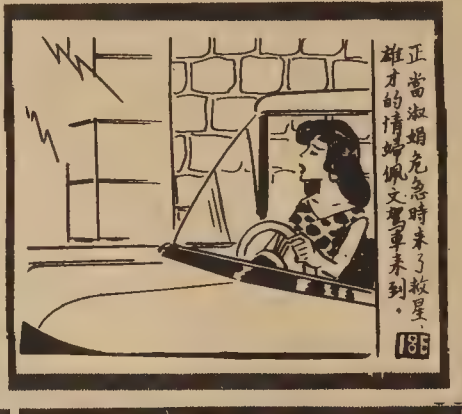

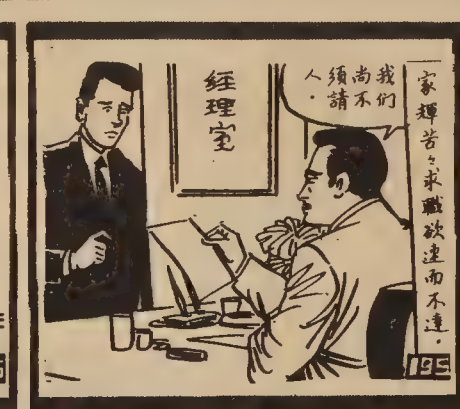

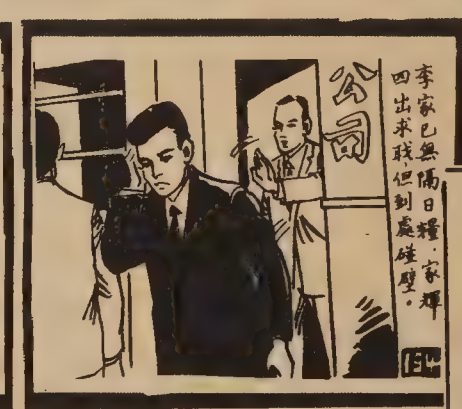

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駐美中華總會館修正章程

第十一章　經費

（續上期）

第卅三條　本總會館常年經費全体徵收之法如下

（甲）凡旅美男女華僑年滿十八者要一律向本總會館註册每名收註册費一元

（乙）本總會館每五年舉行註册一次以民國廿四年正月一號爲第二次註册之期每名收註册費一元

（丙）出港票費照舊徵收貧老者免如有恃頑抗繳者向其人所屬之會館取足

第卅三條　本總會館所屬旅美華僑凡十八歲以上旋唐者一律繳納經費如屬政府人員假道遊歷及學生女界等不在例內

第卅四條　本總會館所有收入概由司庫員收貯司庫員須由本人所屬之會館切實保證如有虧空情弊由該本人所屬之會館負責

第卅五條　本總會館所有支出數目如過五十元之外須經董事局認可方能有效

第卅六條　本總會館出入數目每兩個月扎結一次一年期滿印發徵信錄分派七會館以昭大信

第卅七條　本總會館對於干犯法禁妨碍羣衆利益及有傷名譽之事概不受理

第卅八條　凡由祖國派來勸捐人員除賑災外本總會館概不發給介紹書

第卅九條　凡各社會團体如有借用本總會館爲辦事地點須經全体董事通過方能有效

第四十條　凡由祖國派來之代表過往人員須經董事局通過方能開會歡迎

第四一條　本總會館章程如須增訂或修改時須徵求華僑公意得多數贊成者方爲有效

附錄中華總會館會議規則

（一）凡開會議必先用通知書通告各董事出席但所擬定之鐘數要依期到會免誤時間如缺席罰一元逾二十分鐘出席罰銀五毫所罰之欵向其人所屬之會館限即繳交

（二）每逢會議若得有董事過半數出席方足法定人數致于表決議案以出席人數過半爲標準如遇有重要事件必須出席人數三分之二以上贊成方能通過

（三）董事入席議事時須先簽名於議案部上

（四）董事發言須先起立向主席聲明然後發言如同時起立者主席得定其先後

（五）討論同一議題每人發言不得過三次每次不得過十分鐘如發言人於所限時間內尚未能完其說經主席之許可得延長其時間疑問與駁議不在此例

（六）發言與議題不合及冗長重複之言論主席得制止之

（七）董事提出議案須有人署名附議方作成立

（八）臨時動議之事件必要當衆說明理由在場有人附和方成爲議題附衆討論而後表決

（九）提出議案未經表決之前提議者得自行取消之

（十）已表決之議案不得重提討論缺席者不得否認之

（十一）表決議案例定以舉手，起立，投票，及用黑白珠，四種方法而行之

（十二）未宣布散會之時列席者不得擅離席位如遇有不得已之事故須對主席說明經其許可方得出席

（十三）凡修改議案或翻案必要得二人提議四人爲助議又得出席人數四分之三贊成通過方能發生効力

（十四）凡董事告假不得過兩次疾病者不在此例

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人口調查

（上接中文版首頁）

，日期由三月三十日至四月四日。

又人口調查局華埠負責人雷權達君爲向僑界解釋人口調查內容，將定期本月廿七日上午六時在第七號電台及廿八日下午四時半在第九號電台分別以華語廣播，歡迎僑界依時收聽。

雷君並宣佈，人口調查表有中文譯本，將放在華埠郵局及各公司任人取閱參考，如有疑問，可電二八五—七七九四・二八五—七七九五・二八五—七七九六查詢，當有中英文人員答覆。

華埠北岸區福利聯會之王靈智稱：彼向灣區五個電視台，請求撥出時間，以粵語解釋人口調查之手續及填報辦法，已得他們答應。

除上述報導之時間外，尚有第二道電視台定三月廿九日（星期日）下午12時半至下午一時，用粵語廣播。

第四道電視台定三月廿九日（星期日）下午二時半，是座談會，可能用粵語及西班牙語。

第五道電視台，時間未定。

第九道電視台定四月一日（星期三）下午十時，用粵語，可能連播兩次。

※

美國青年太平洋區年會，連日在三藩市積他大旅館舉行，討論關於青年福利、一年業務及來年改善等問題，大埠中華基督教青年會，以此次之討論有關華埠青年各種福利問題，特派出譚同壽，鄺定禮，陳鳳凰，及陸君健四位出席，希望爲華埠獲得更多協助。

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老夫子和老夫子

王澤

留美華人手冊

永久居留條件

美國除了藉民之外，凡屬由外國來美的人，約可分爲三類，第一類是非攤額移民如籍民配偶和未成年之兒女。第二類是攤額移民（現在國籍攤額制已取消）如籍民及永久居留者之近親，技術人員，文化界人士等。第三類是非移民，如外交官，學生，條約商人，旅行考察，探親，及過境人士等。

移民入美之後，除籍民的未成年兒女，可確定其爲美籍公民外，其餘的則依法給予永久居留權，但非移民則只有暫時居留之權，逾期卽須離境，否則卽有被撥出境之虞，不過，事實上不少非移民，雖屬暫時居留，但後來依法調整身份，獲得永久居留權，後且入籍歸化爲美國公民。

茲將現行之優先移民及特別移民分別說明如下：

〔甲〕優先移民，每年總額十七萬人，每一個國家配額不得超過二萬人。

一九六五年十月三日國會通過之移民修正案，前年七月一日開始施行，該新移民法案之特點，乃係取消國籍攤額制及種族之岐視，卽東西兩半球之每一主要國家，每年均佔有移民名額兩萬名，中國亦享有同等之待遇，至華裔各國籍民，若申請移來美國，則可用所屬國之移民名額，無須在中國二萬名之名額中扣除，如此今後華人來美，可能超過二萬名，新移民法實行後，其優先及百分比如下：

優先共分七種，第一優先爲美籍民廿一歲以上之未婚子女。（佔百分之二十），第二優先爲永久居民之配偶與未婚子女。（佔百分之二十）。第三優先爲有特殊才能人士，專業人員，文科及科學人才。（佔百分之十）。第四優先（佔百分之二十四）。第六優先爲美國所缺乏之熟練及非熟練工人。（佔百分之十）。第七優先爲難民（佔百分六）。

上述之七種優先和百分比，在一九六五年新移民法通過之後，前年七月一日以前的過渡期間，已經是按照施行了，新移民法實施之後，原則上可說無大差異，主要不同的一點，就是取消了攤額制度，祇限每一個國家移民，每年不能超過二萬人。至于那些沒有優先權的人，申請來美，是否比較容易呢？今後可能比較容易些，因爲在新移民法施行之前，中國的攤額是一百零五名，，將來每年有二萬人。

新移民法實施後，還有一點值得在此一提的，以前申請第四第五第六第七等優先移民者，如果其本人已經在美，他一面可以暫時居留，一面申請調整身份，但是現在却不同了，一個以遊客身份來美，如果他以第五優先（籍民之兄弟姊妹），或第六優先（美國所缺乏技術工人）申請居留，卽使獲移民局批准

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二十年一番唐山夢

余卓雄

那麼苦悶爲何？

還不是在政局暗潮下的進退維谷。

地理上，相連大陸却又孤立，心理上，對明天誰也沒有把握，大家都想放洋。我們的客廳擠滿了來求見的親戚舊友，每一個人都曾有一段苦難的日子，他們是僥倖地生還的，幾十年的滄桑怎可以在三十分鐘內傾盡，再聽下去也沒有勇氣。

「來見見叔叔吧」！做父母的把孩子們一個一個的介紹。充滿信心地懇求；「請你照顧照顧，有甚麼好的出路……」。出路？我有甚麼能夠給他們呢？

我在鏡前猛然爲自己找到一根白髮。便想起那些曾在我面前排列等待升學的青年，未婚的女兒，有病的父親，半生守寡的妻子，尋找失掉聯絡的兒子的老母親……「無論如何請你帮帮忙，叫他寄幾個錢回來」！這便是香港繁榮眞實的一面。

我第一個週末到慈雲山講道，四面高樓冲天，似乎回到紐約曼漢頓。可是這裏的大廈不是華爾街大亨經紀出入場所。而是十八萬難民在浩刦後的新居。從木屋「穴」居的時代到了「樓高十八」，飄飄欲仙，雖然別有一番滋味在心頭，但世上能享此福的又有幾人？

晚上的叙會大約有五六百人，童子軍團很認眞的在維持秩序，但是說話的仍是滔滔不休，使僅高十尺的天花板快要倒塌下來，門外有一道鐵絲欄柵，上面掛着幾十個小孩子，在微雨中不爲所動。我看出去盡是萬家燈火，千百個窗戶，頭腦有點眩暈。

人！人！到處都在漫無目的地走動，這也是我歸來的任命。我不斷提醒我自己。下雨了，泥濘不平的街道眞不好走。

「水是香港人的生命！」朋友說。可不是嗎？天下都是如此，不過在香港，談水色變尤甚，「樓下閂水喉」的「香港喊」漸成絕響，我也分享了一份喜樂。

有一次我家被請爲美國人俱樂部的嘉賓，裏面全是新大陸初期的擺設和氣氛。也經常慶祝一切美國的節期。隔壁是大酒店旅館地帶，守門的仍是百年不變的紅頭阿三。

二十三年前我從鄉下初訪香港，不禁一見鍾情到如今，我在離開之前貪婪地望多幾眼，扯旗山上不勝寒，忽報初秋。

現在我畢竟要走了，來送別的人羣又像歡迎的那天一樣把旗幟揮動，所有的叮嚀囑咐聽不完，歌聲悠然而起：「主必看顧你」！本來舉在空中的手帕漸漸沉下來，放在眼前揩。

我記起祖父出洋之日是乘大帆船出發的，那些與風浪搏鬥的經歷是孩子們愛聽的故事，他代表無數在時代浪濤中起伏的華僑，把希望一個又一個地寄回祖國，我這次所能盡微力貢獻給同胞們的不是美金，但却不是美金可能購買的，這就是聖經的眞理。美國從來就不是天堂。香港何嘗不可以和上帝接近！

何以爲證？在我離港前的歡送會上，新接受耶穌基督的人都站起來作見證，此日但看勇敢爲罪流淚者歸家，終生解不完的結，至此頓開！有人給我看聖經四福音的最新譯本，是用新中國的簡體文字印成的，上面寫着「同志必讀」。我會心微笑。深感上帝愛世人，不以我們的反叛而離棄，默禱這些小冊子能藉了聖靈的力量，在愛好和平的人心裏起共鳴，更使違背天命者痛悔前非，否則就是三百童男童女有心借求長生不老之藥而東遷，而當今動亂處處，何方是樂土？世界上沒有政體可以改變人。

除非上帝在當政者的中心。

何日君再來？如其二十年一番唐山夢，人生有幾個二十？欲言又罷，心事盡在不言中。

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（連載）（小說）

長相思（十）

周敬

前文提要 老華僑李福炎把他在港刊登過的一段尋人廣告給我看，勾起了我的一段往事。一九四四年春，我在梧州當記者，走訪「流鶯新聞」，竟發現李太太在那裏。

然而她却相當鎮定。向我微微點了一點頭：「余先生，你好？」

這還不出人意外嗎？

我終沒有完成我的採訪工作，便把李太太保了出來，兩人默默無言地走進了一家小餐室。

「余先生，你會奇怪我的轉變吧，我早已失去廉恥了，假如我還有半點羞恥心的話，我今天沒面見你的，你看我現在却若無其事的面對着你，你的感覺怎樣？」

我輕輕地唉了一口氣。

「在這兵荒馬亂的年代，爲了生，我們還有什麽話可說？少强怎樣了？」

李太太忽掉下淚來，沉默少頃，幽幽地說：「就是爲了他，要不是，我早死了，余先生，我常記得你那句話，『未來我們總有好日子過的』。我過不過倒不去想它了，但少强我希望他再有見到他爸的機會，所以我什麽都犧牲了，還是爲了他，這幾個月來，唉……現在他又病了。」

「病了？」

「他的身體很弱，一個月總有幾天生病的，我特別請了個工高燒呢。」

我爲她點了一些東西吃，可是她大概因心緒不甯，一點也沒有下咽。

「半年多了，你不再賣故衣了吧？」他問我。

於是，我便把這大半年來的經過概畧地給她說說，聽了，她又是嘆氣。

「我吃光了故衣以後，也學人走貨。」她頓了一頓繼續說：「可是我的運氣太壞了，才出手便遇了賊，什麽也被刦光了，帶着少强茫茫無所依靠……」

「所以流落到梧州來了？」

「不，」她把牙齦一咬：「我還經過一重磨折才到梧州來的，像我，人既沒有廉恥，也沒有甚麽可親的人了，只有你，余先生，我全告訴你吧，這樣我死了也有一個人知道我的痛苦的。」

「別說這樣的話了，可惜我一直碰不到你，要不是，我總可以給你一點帮忙。」我的語調很悲沉；我覺得一個善良的靈魂被鞭撻而受傷了。

「我這人稍有一分力量也不願意麻煩別人的，在船上被刦後，我便走進別人的陷阱裏去了，那時同船有一位姓岑的小商人，十分同情我的遭遇，他告訴我他在家鄉的一個小鎮裏做着生意，雖然貨物被刦了，但還不致影響他的生活，如果我願意的話，可以跟他回去暫時找個地方安置，然後再想辦法，當時，我實在沒有打算，像一個人掉在河裏，抓着一根水草便當活命恩人了，便沒頭沒腦的和少强跟他回到他家鄉的一個小鎮去。

「起初，他待我們很好，而且另外租了一個地方給我們住。經過了半個月，他却居然向我講起婚姻來。當時我是無限憤激的，我罵他乘人之危，落井下石，要迫一個有夫之婦改嫁，可是這人十分滑頭，並沒有給我罵了而生氣，反而一派眞誠的向我訴說愛慕之忱，他表示他至今未婚，還勸我在這亂世的時候對事情應該看開一點，甚麽仁愛道德在生活面前都沒有用處了，何況戰事不知何日結束，假如戰爭眞的有一天結束的話，他願意把少强交給他父親的。這番話倒打動了我，爲了少强能有機會活下去，更有機會見到他的父親，我願意犧牲自己的。因而我便做了那姓岑的太太。

「其實那姓岑的早已有太太了，而且不久知道了我住的地方，便來跟我搗蛋，幸而她來我住所的時候，恰巧那姓岑的也在，才沒有釀成大禍，兩夫妻在我的面前成立了協議，以農忙在即，能夠多一個人工作也是好的。自此，我雖爲大婦所容，但却成爲他們的牛馬了，爲了少强，我含辛茹苦，還是捱下去的。

「過了一個月，不知那夫婦聽了誰的謠言，說我是一個壞家門的不祥婦人，便不顧一切的把我逐出了，苦難永遠跟着我，但苦難的磨鍊越多，我的心却也越硬起來。

「千辛萬苦來到梧州以後，我把心一橫，認爲自己既有勇氣改嫁了，爲甚麽沒有勇氣站在街頭向男人們要錢？

「余先生，你一定十分鄙視我了，可是爲了少强，有甚麽辦法？從此我便成爲一個沒廉恥的站在街頭勾引男人的娼妓了。」

（未完，待續）

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時事述評

惜分

※紐約市上兩週接連發生恐怖炸彈案件，其後復有炸彈恐嚇。據該市警察局稱，一九六九年發生炸彈案一百一十二宗，內有一十九宗幸未爆炸。同年炸彈恐嚇則多達二千五百八十七次，比一九六八年之一千零九十四次多逾一倍，今年以數字太多，不復計算。紐約與三藩市同爲兩岸左派極端份子活動中心，三藩市警察局亦謂該市去年發生恐怖炸彈案六十二宗，上月發生次數增加。三藩市以北之舍路去年發生炸彈案亦有三十二宗治性。三月十二日午夜，紐約市三間大公司辦事樓發生爆炸之後，合際社收到專送函件，有所謂「第九革命縱隊」者，承認負責爆炸三大公司，指責其承辦國防合約從中漁利，該縱隊矢志建立公平社會，誓將進行革命，予以權毀。

除第九革命縱隊外，據紐約市參議會主席嘉理力稱，該市另有三四個城市之遊擊組織及恐怖小組若干，類如黑豹黨氣象隊，及少主隊等是。黑豹黨爲過激黑人武力組織，少主隊爲波多黎哥過激青年組織，而氣象隊則爲大學生民主學生過激派組織。嘉理力主席謂此種組織規模雖小，而破壞力大

香港生力啤酒廠廣告部林秉信君（左）於機場迎接黃定國君（右）留影。

毛共遊擊戰術理論，彼此聲氣相應，與其他各地同類組織活動配合，漸將成爲全國性運動，誠爲可慮，尼克遜總統爲此，聞經下令司法部草擬法案，咨送國會，對付爆炸破壞頑徒將以違反聯邦法律論處。

美國社會富有強暴傳統，由來已久，於今爲烈。據全國暴行造因及其防範研究委員會，及財政部槍枝管理司分別估計，美國人民私有槍枝總值至少逾九千萬元，至於過激份子之槍砲收藏，則無可估計。黑豹黨員手冊規定，每員必須自備槍械，並有子彈至少一千發。紐約市猶太人自衛同盟會員七千人，內十分之一備槍，並沒有特殊訓練。美國納稅黨稱，槍枝爲管制黑人裝備，美聯社調查右翼武力組織，除納稅黨外，尚有義勇軍，基督教自衛同盟，及國家社會主義，白人黨等，多備搶枝，甚至備有機關槍，抬砲及臼砲。去年春，聯邦緝私人員破獲義務軍職員劉治理藏有手提機槍六百零五枝。步槍及手槍五十一枝，子彈三萬六千發，手榴彈六十九枚，火炸彈，則爲新左派極端份子，所爲之手段。紐市西十一街十一號上週發生之爆炸案，警方調查發現其土庫尚有炸藥六十條，爆炸引線蓋三十個，成爲小型炸彈廠，其工作人員不慎，爆炸致死三人，「強梁者不得其死」此可爲証。

心理分析專家亞伯罕臣博士研究暴行，著有「我們的強暴社會」一書，指現代的過激份子與十九世紀末期的無政府主義者，同樣以投彈暴行製造恐怖，藉以發洩其仇視社會之迷惘與憤慨，美國現代社會充滿恐怖強暴氣氛，一遇不合強暴隨之。正不只政治性活動爲然，家庭社會乃至學校，一切生活無不同然。耶穌基督首倡非暴力主義，身體力行，至死不渝，基督教徒佔人口百分七十五之美國社會，乃反成爲強暴社會，前以非暴力主義進行民權運動之黑人領袖金路德牧師，竟爲暴徒暗殺。不能不謂爲社會病態已深，負有宗教，教育與政治之責者，亟應反省，努力匡救，不容稍懈者也。

※高棉元首施漢諾親王上週由巴黎飛莫斯，並訪中共領袖，要求中俄共制止北越侵犯高棉，不料在莫斯科會商期間，國內右派軍人發動政變，推翻施漢諾，停止憲法保障。施漢諾繼續前往北平，接受中共領袖隆重歡迎。一般推測，共方必將利用施漢諾，即以現在高棉邊境之四萬北越共軍，加以高棉共黨遊擊隊轉而進迫高棉政府軍，爲施漢諾恢復政權，亦即爲共黨侵奪高棉。預料高棉即將發生類似南越之內戰，亦可謂越戰擴展，由寮境以及於高棉。

原以南之隆鎮。今後可能分兵，一面進逼寮國首都永珍，又一面繼續南下進入高棉境，與在高棉東部邊區之共軍分別推進，以期夾擊高棉首都百囊奔。美國政府業已承認高棉新政府，南越政府亦必與高棉新政府合作，聯絡反共。泰國勢不能坐視，如何與高棉南越聯擊防衛將爲常務之急。美國之東南亞防衛戰略，尤當援助高棉政府，翼反共聯合陣線，庶幾阻遏北越共黨侵略之推進也。

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聚芬樓主

三藩市的華文報（上）

去年九月，三藩市僅存的最老華文報紙「世界日報」停版了，延至本年二月下旬舉行拍賣，終結該報大半個世紀的生命。

談到三藩市的華文報，百年間頗多滄桑。最古老也許可以說是第一份華文報出現在美國的，是一八五一年，由史披亞牧師創辦的金山日新錄，是單頁手抄石印的華文報，以報導宗教消息爲主要。

到了一八五三年，中英文的「東方週報」出現，主持人是第一位長老會華人長老黎森，該報算是比較正式的報紙，共印兩頁，第一頁爲中文，另頁爲英文，手抄石印，後來該週報改爲月刊，編輯人李根。

一八五四年四月廿八日，金山日新錄重新發行，共印四頁，全爲中文，是一份週刊，由侯活赫臣公司石印，地址在企李街一六三號。

一八五五年一月四日，史披亞牧師離開金山日新錄進入「東方週報」工作，將該報紙面積擴大爲廿一吋闊，廿八吋長，該報刊行至一八五七年停版。

一八七四年，「舊金山唐人新聞紙」刊行，每份售價十仙，社址在華盛頓街七

一八七五年，由余貞將「東方週報」改組，加上「華記」二字，以示和舊「東方」有別，這報辦得比較成功，版面清晰，面積仍爲廿一吋乘廿八吋，每份售十仙，每年收五元，逢星期五出版，社址在華盛頓街八零九號。

一八七六年，唐番新報出版，是中英文報，社址在華盛頓街八二一號，該報刊至一八八零年停版。

此外，同時期之報紙，尚有唐番公報，華美新報等，但創刊時間缺乏資料印証。還有一八七零年代曾出現過一份「西方每日新聞」，以日報論，當爲華人第一家，該報由盧金蘇創辦，刊至一八九四年停版。盧氏後來始創華埠電話局，成爲該局第一任經理。

一八八六年東方週報（華記）再行改組，易名爲「東方華人新聞」，發行至一八九零年裁縮面積由廿一吋乘廿八吋至十四吋乘廿一吋，刊至一九零三年停版。

一八八三年，華美商報創辦，逢星期五出版，是一份中英文週報，由瑞記公司發行，共出紙四頁，面積爲廿六吋乘卅八吋，頗爲巨型，每年收費五元，至一八八九年裁縮面積爲十九吋乘廿六吋，一九零一年則

日報」，由康有爲于一八九一年創辦，一八九八年改爲「世界日報」，一九零六年大地震後，該報搬至羅省出版。一九零九年改組，再搬回三藩市出版，以華盛頓街八五四號爲社址，後來再搬至都扳街七三零號，一九一七年搬至七三六號。

文興日報初仍爲石印，一八九一年改爲鉛印。一九一零年曾出紙十六頁，面積爲十五吋乘廿二吋，後再縮爲八頁，但面積則擴爲十七吋半乘廿二吋，中國著名學者梁啓超，梁朝傑，伍憲子等均曾任該報早期主筆。

（未完・待續）

港督之孫軒尼詩批評香港

（香港訊）香港前任總督之孫在批評香港時，形容香港是一個沒有吸引力及資本主義趨於泛濫的地方。該人爲占士・軒尼詩，他對香港的批評見於他的近作「半個皇冠的殖民地」。作者於一九六七年來訪香港，目的爲搜集寫作資料。在序言中，他承認香港並不是他心目中理想的地方。

在該本書內，範圍包括由鴉片貿易至今天。他承認香港景色的吸引力，但在另一方面，香港人口太擠，資本主義趨於泛濫，而且亦有重侯住處的字

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袖手旁觀

（問）我的姪兒要鬧離婚，雙方各不相讓。已托律師辦理控訴手續。昨天我夫婦倆特走訪我兄弟，試看有無一綫希望尋求和解。可是我兄弟竟採一概不管的態度，說姪兒年前未經他允許而結婚，如今要離要合都是他人的事，與父母無關。我不忍見他對子女如此毫不顧念，結果把他罵一幾句，憤然回家，至今仍因此事而悶悶不樂。未知子女有難，父母可否袖手旁觀？

× ×

（答）若他因兒子婚時未經他同意，現在怒氣仍未息。故特蓄意報復，不加援手，那就罪加一等。

因爲青年人做錯事極爲尋常，身爲長輩應時常教導他們才是。怎能因他們一時不受管教便積恨埋怨起來。這樣，在外人看來。父母不單是在袖手旁觀，更有幸災樂禍之嫌。

此事能否和解，相信親如父母者也頗難預知，唯任何人面臨家庭破裂危機之時，心境惡劣是理想當然之事。此時止需父母親朋之關懷帮助，望父母們切勿以任何藉口逃避其責。

，那我會說你罵他罵得對！

義務廣告

編輯先生：

我在中央日報看到了一段廣告，情不能自已，貴報銷路線廣闊，可否作一次義務，轉載那段廣告，如果收了效，那眞感德不淺呢。

廣告如下：

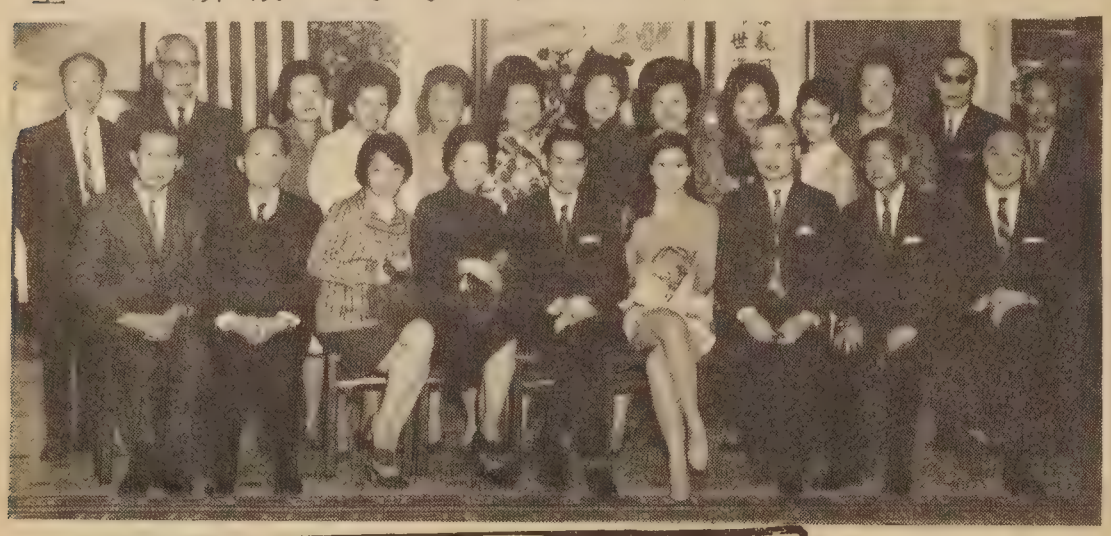
狗娃爸：

一九六八年七月十八日下午四時左右在紐約帝國大厦頂層，在室內向陽台外面的我招手的人「會不會是你」？當時我未警覺，事後又太恍惚，卅年了，實在認不清楚，是與不是，都請那位招手的先生給我一個回音，來信請寄台北市濟南路二段二十八號，華僑服務社轉可也。

金花妹啟

我和刊廣告的人並不認識，但爲那廣告所感動，試想，在一瞥之間，勾起了卅年舊夢：「會不會是你」，眞太感人了。

讀者伍仕文上



影星陳寶珠拜訪至孝篤親總公所，與各父老合攝。（李少吟攝）

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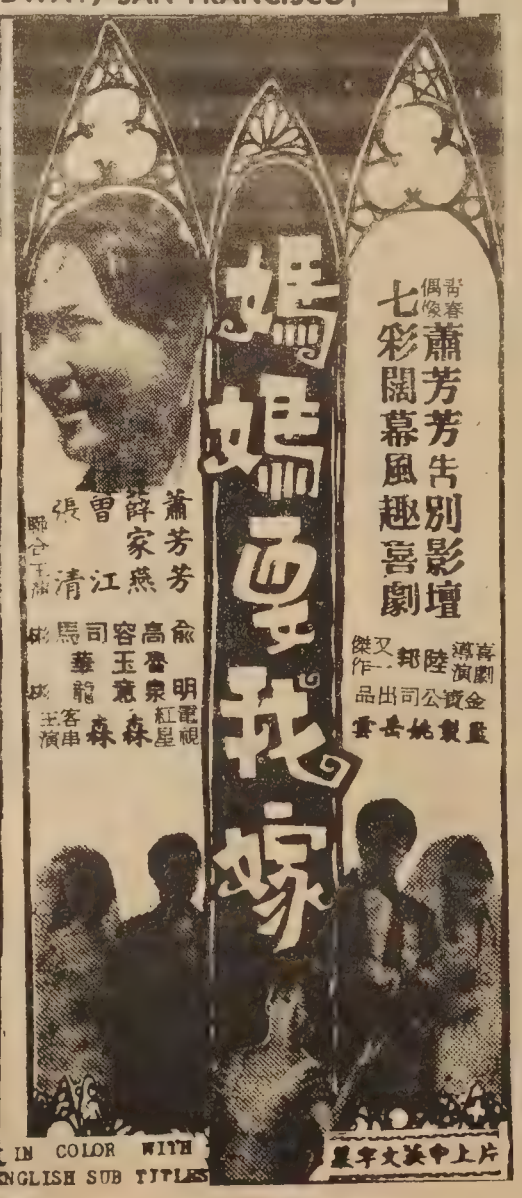

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劉亨

國亂話僑情　奉聞嫌嗇莽
百相擺桌上　有志共商量

（一）華僑打天下　燒飯洗衣裳
据于舊習氣　只愛廣東郎
知識沒多少　子孫無專長

（二）水手跳了船　混入洋厨房
縮脖半瞪眼　馬票買幾塲
如此上海帮　妬恨堆成牆

（三）機關駐國外　自任太上皇
逢問必不理　遇事都官腔

（四）進修與考察　奉命也留洋
脊藥多的是　身懷萬寶囊
設法改護照　軍公都一樣
實在不得已　才做歸去想

（五）至于留學生　孤寂小羔羊
有心攀上進　洋書不好啃
勉力鬪自强　經濟費思量
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自稱銳的哥　入夥黑人帮
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可憐讀書人　代代奉帝王
托庇在外邦　遭遇何難堪
慘來醜事生　屢屢出不窮
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你我黃帝後　巍巍有神州
現況那會久　中華兒女歸故鄉

摘自「明報」月刊

文摘

漫談博士

紹班

學位分等原不是理想的學術制度，它造成了一股錯誤的觀念，以爲博士、碩士和學士代表一個人才智的高低，殊不知多少天才橫溢的學者，並無學位，更有不少庸才博士，除其博士頭銜之外，一無驚人之處。今日社會對於博士學位的崇拜，多是盲目的，故對博士學位有再認識的必要。

我國留學生出國，多入外國大學研究院，其中攻讀博士者，頗不乏人，各校對於博士學位的規定不同，資格方面，有規定已有學士學位卽可直接攻讀博士學位者，有須先取得碩士學位，始有攻讀博士學位資格者；課程方面，除本科外，有接受中國語文爲第二外國語文者，有規定非修第二歐洲語文不可者；論文方面，因各校政策及指導教授態度不一，標準之懸殊更大，同爲博士，其素質大不相同。

就學校政策來看，例如法國巴黎大學授給大學博士學位及國家博士學位兩種，前者對外國學生較爲寬大，後者則要求嚴格，外國人能取得其國家博士學位者，是鳳毛麟角。美洲各大學授給博士學位之政策，一般說來，亦有政治性及學術性兩種，前者多半授給外國留學青年，學成後回國服務，成爲社會的領導份子，這種學位的授給自有其特殊的

高其畢業生之地位，便利服務社會，而授予博士學位者；例如哈佛大學法學院，自今年起，將法學學士學位一律改爲博士學位，以往數十年來的畢業生，亦全體追認爲博士，這是一種社會性的學位政策。另有某著名大學對於博士研究生，有「紳士丙等」（Gentleman "C"）之不成文法的傳統規定，換言之，丙等是起碼成績，沒有不及格的。相反的，也有許多大學，對於博士學位之要求，極盡吹毛求疵之能事，博士花上數年光陰，還寫不出一篇通得過的論文，大有人在。攻讀博士各人遭遇不同，個中甘苦只有攻讀博士的人自己心裏明白。

就指導教授來說，有德高望重的好好先生，有血氣方剛新出師的小伙子，有的對學生隨時東問西問，有的一年裏難得見幾次面。無論考其態度如何，指導教授均掌握着其手下研究生的前途和命運，他的一句話可以使一個博士候選人的數年心血付諸東流，連上訴喊冤的地方都沒有，他是個大獨裁者，所以學生對

將博士論文提出，却發現不僅結論有問題，着眼點卽有錯誤，這是由於指導教授在開始時對其論文大綱未作仔細研究，差之毫厘，失之千里，再回頭青春已逝，豈不冤哉！

博士們到底在搞些什麼？我們必須知道博士多半是「專」而不「博」的，現在的一般要求，博士論文必須研究微小的問題（Micro-Problem），在這個標準之下，世界上許多不朽的名著，均不合博士論文之要求，例如，卡萊爾的「法國大革命」，如以博士論文的標準來評分是不及格的，若有人寫一篇「楊貴妃的服飾考」，倒有被接受爲博士論文的可能。這是由於分析方法的運用走了極端，迫使許多頭腦活潑的青年以狹窄的思維方法寫八股式的論文。爲什麼把博士論文比爲八股呢？因爲博士論文的狹隘範圍阻礙了研究者思想和興趣的發展，某些形式上的要求更限制了表達的自由，頗有八股之弊。

博士們不但「專」而且「偏」。我們讀中國歷史，如身歷其境，有無限樂趣

同的版本。我們追求實際的知識，博士們却探討關於知識的知識；我們討論現實問題，博士們則研究關於問題的問題。如果我們學習的目標是人生，博士教育則是一個反學習的過程，因爲它使我們遠離了實際的人生，西方人美其名曰遁入象牙塔，我們則稱之爲鑽進牛角尖。

追求知識的興趣，應來自對於人生和宇宙的熱愛，人生和宇宙是一個整體，是知識的最後價值，精微分類的研究，是在這個整體觀念下對於人生和宇宙的探討，沒有這種綜合價值觀爲基礎的分類研究，常失於坐井觀天，而缺乏遠大的眼光和目的，其研究的原動力亦多不是內發的興趣，而是外在的壓力。依此標準，今日在研究院裏攻讀博士學位的人，也可以分爲兩種：一種是爲追求知識而攻讀學位者，另一種是爲追求學位而研討知識者。可惜在今日崇拜學位的社會風氣之下，偏極而不自由的研究制度之下，後者遠多於前者；這些博士們多半躲在象牙塔（或牛角尖）裏，不識那廣大自由的人生，不見那美麗而多彩的宇宙。我們要鼓勵學術的研究，但反對學位的崇拜。如果我們能對回國博士的渲染保留幾分，莫把他們當作衣錦榮歸的狀元看待，我們的社會對於博士學

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下來了。

這一情勢的發展，鄒文懷有「坐正」，榮膺總經理之希望。

※

鄒文懷到台灣處理邵氏公事，其中最重要的是聘請律師研究王羽脫離邵氏自組長江公司拍片的事，他已把王羽與邵氏所簽的合同副本交端木愷武憶舟兩位律師研究。

※

與邵氏鬧翻了的影星沈依也於鄒文懷返台之次日回到台北，對邵氏把她在港之「十大明星」名單剔出，塡上了何莉莉大爲不滿，爲了這事她與邵氏當局弄得十分不愉快，提前結束合約，而邵氏却把她放掉的是一批冗員，並不影響正常業務。

但邵氏人才衰退，非力謀新血補充不可。以導演論，女星高寶樹也執導了，新片是「單劍飛鳳」，另一位是不見經傳的新導演桂治洪，他最近爲邵氏執導一部時裝歌舞片「那個不多情」，由何莉莉主演。

※

鄒文懷謂邵氏所裁

本報上期報導邵氏影業公司人事大變動消息，週來發展，却有「柳暗花明」之妙。鄒文懷忽於二月十三日飛台處理邵氏公事，並否認他辭去邵氏副總經理一職。

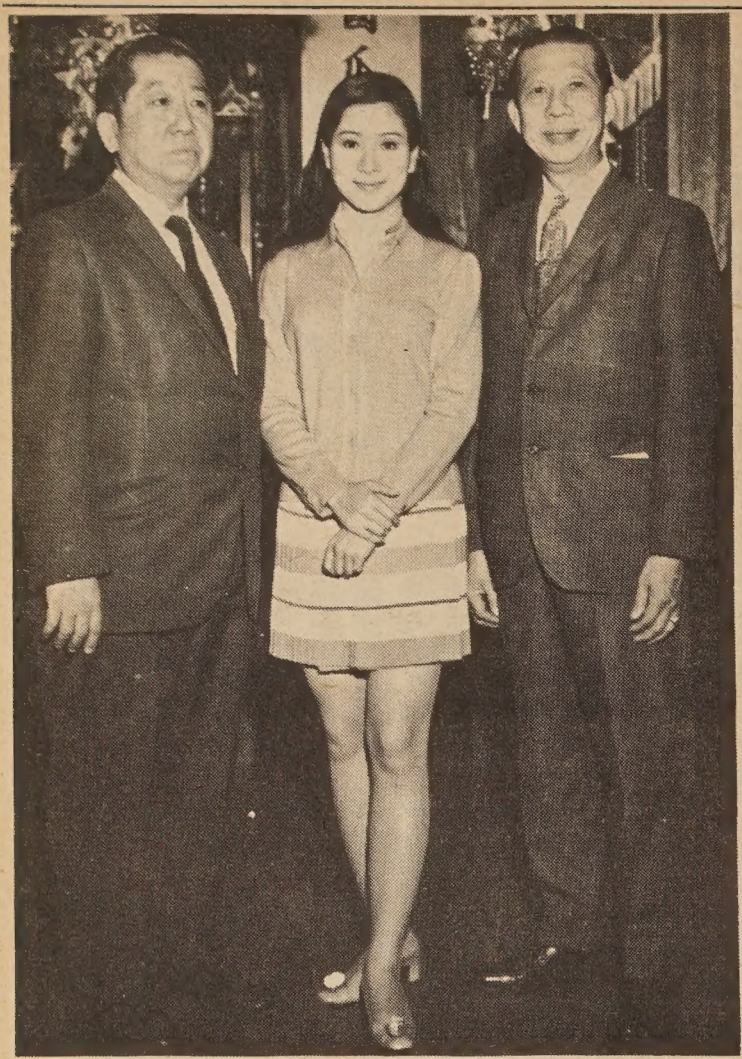
他承認宣傳主任許戈林辭職，而南國畫報總編輯梁風，彩色沖印版負責人趙耀俊及製片部副經理何冠昌請辭則非事實。

「邵氏」現處多事之秋，「空穴來風」未始無因，鄒文懷之請辭及挾班底求新發展之事，可能有過，但邵氏不肯失此支柱，在新條件斟妥以後，鄒文懷也留

※

爲了應付邵氏的法律手續，影星王羽也請張康律任他的法律顧問王羽說：邵氏指他的合同到一九七三年才滿期這好像是在跟他「開玩笑」，所以他也不得不循法律途徑把這事弄個清楚云。

※



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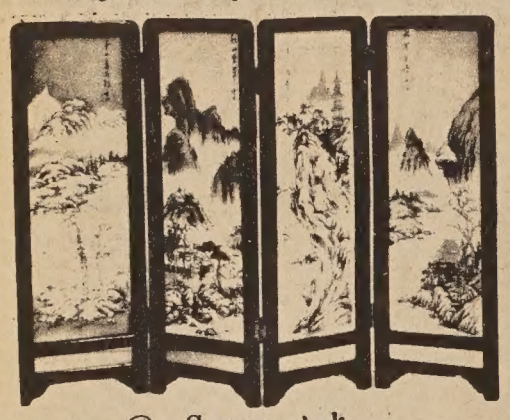

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美國新法庭設計，法官座位將有防彈設備，由於暴亂日甚，武力霸道盛行，不能不作此種準備云。

金山客曰：美國之司法精神何在？法律已由「尊嚴」降爲「讓步」矣。

★　★

專家研究，美國之反戰和平示威運動者可分三種人：第一，反對任何時間任何地方發生戰爭者。第二，反對越戰者，因爲越戰之發生，非其時非其地也。第三，凡政府措施均予反對者。

金山客曰：中共倡反字當頭，十多年前之「三反」人物，想不到在美國還魂也。

★　★

美政府將鑄造一元銀幣一億五千萬元，藉以紀念艾森豪威總統，此種銀幣并非用作流通輔幣，僅作硬幣收藏之用，每枚需付欵十元方可購得。

金山客曰：心水清者不難算出，美政府發行銀幣一億五千萬元，可獲得十五億元總收入，生財有道，此之謂歟？

★　★

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金山客曰：尼克遜總統最

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黃仔：「咁你就一意去玩餐矇嘅咯，乜都要忘記晒佢先之啦！」

李仔：「弊就弊在乜都忘記晒，出門唔記得帶銀包，而家又要趕返去攞！」

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東西報啓事

本報由一九七零年三月一日起，委託甄和湛先生担任本報羅省總代理，今後有關該區發行事宜，請直接與甄君接洽。

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曾任漢興中醫學院教授

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好消息！新書出版！「宇宙今古奇觀」

衡門閣主編　周基沾著

此書出版所售得之利潤全部送給美國大埠文化中心基金委員會儲作經費之用本書定名「宇宙今古奇觀」並定期於壹九七零年壹月八日出版在聯合國立案現版權準許叁萬部面世弍集中英文字後續出版六萬部本書乃係解決人生終身之各大問題內容豐富分析精確讀者對書內如有不明白之處來信必答不收分文版權所有不得轉載現擬國外國內招商代理大埠總發行處中國城雜貨店售價每本壹元弍毛五仙代理取書每本壹元正同時並徵求書賦歌詞竹枝詞聯語及奇情小說等歡迎批評及投稿以便宣傳中華文化幸甚社會幸甚

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中華民國五十九年（一九七〇）三月二十五日・第四卷第十三期・每份一毫半

Hayakawa hears Asian students' runaround blues

Reading, 'riting, racism

通貨膨漲嚴重威脅
罷工影響人民生計

週前，三藩市市府公務員舉行罷工，雖然爲期只有四天，但由於公共巴士司機同情罷工，不越過糾察線，因而公共車無形中罷駛，全市交通癱瘓，市民深感不便，所以一提起罷工，便有「談虎色變」之概。

接着紐約郵務工人也罷工了，影響所及，全美郵政工人響應罷工的紛紛而起，三藩市也沒有例外，想不到二十世紀七十年代，重演了「洪喬之誤」。

罷工是工人向僱主爭取較佳待遇的武器，原則上是對的，但近年的罷工已超越了工人與其是美國工會聯合組織了大同盟以後，任何一行業的罷工，都可能獲得總工會的支持，正所謂「舉一髮而動全身」。例如超級市場工人罷工，資方可以動員經理行政人員或其他不屬該工會的人員勉強開市，但假如該工會請求總工會支持，屬於「運輸駕駛工人工會」的會員同情他們，不越過「糾察線」，則無貨運，迫使資方就範。

罷工期間，給予一般市民的不方便是難免的，罷工過後，資方提高工人待遇，而羊毛出自羊身上，物價跟著提高，受害的也是一般市民。

過去的罷工，多屬私營機構工人，他們大多是體力勞動者，近年公營機構和腦力勞動者也「不甘後人」，紛紛鼓動罷工潮，一波未停，一波又起，人民時時刻刻都在罷工的影響下生活。

爲人師表的教員罷工，慈善爲懷的護士罷工，運送死人赴極樂世界的棺材佬罷工，如今作爲人民公僕的市府職員和郵務人員也罷工了，假如有一天警察和消

爲什麼罷工潮連續不斷，主因是通貨膨脹嚴重影響，加了一次薪，未幾又跟不上物價了。例如一個四口之家，週薪一百六十六元的工人，在一九六八年加了一次薪，週薪爲一百七十八元四角六，但由於稅項及工人保險增加，生活指數上升等影響，到最近，他原本每週增薪十二元四角六，實際僅留下八角五分，於是不得不又醞釀另一次調整待遇了。

上月中，美國勞工同盟的巨頭們在「美亞密」開會，預測一九七零年會有更多的罷工。由於通貨膨脹的影響，調整工資在所不免，但在資方，可能因生意較前衰退，加薪額難達勞方要求，糾紛將更嚴重，而在預測中，一九七零年失業率會增加，有百分之六的勞動力可能來自失業群中，資方可能利用他們來填補罷工一項值得我們注意的事實，他們一致認爲尼克遜總統任內之勞工政策，遠較艾森豪任內爲頑固，如果保守議員得勢，對罷工政策，一定有新限制，本年或未成熟，但一九七一年必會有「反罷工法案」提出，因此在一九七零年間，工人盡可能爭取一份長期合約，保障數年內生活，因此勞資糾紛會多，而罷工隨而增加云。

（轉第14頁）

美之紅星陳寶珠（李少吟攝）

人口調查

人口調查局以十年一次之人口調查期近，將在華埠展開工作，特別商用兩間臨時辦事處，以協助華語居民填寫人口調查表格，其一在襟馬梳街六六一號之加省職業局，另一在舊華人巷之安老自助處，前者辦公時間爲上午八時半至下午五時，後者爲上午十時至下午六時半

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